

the author of them, though the actionless and inexhaustible.

—(iv. 13.)

9. Of Brahmanas, Kshattriyas, Vaishyas and Shudras, O Parantapa, the Karmas have been distributed according to the gunas born of their own natures. —(xviii. 41.)

10. Serenity, self-restraint, austerity, purity, forgiveness, and also uprightness, wisdom, knowledge, belief in God, are the Brahmana-Karma, born of his own nature. —(xviii. 42.)

11. Prowess, splendour, firmness, dexterity, and also not flying from battle, generosity, the nature of a ruler, are the Kshattriya-Karma, born of his own nature. —(xviii. 43.)

12. Ploughing, protection of kine and trade are the Vaishya-Karma, born of his own nature. Action of the nature of service is the Shudra-Karma, born of his own nature. —(xviii. 44.)

Causes for performing Karma, etc.—

SHRI BHAGAVAN said:

13. These five causes, O mighty-armed, learn of Me as declared in the Sankhya system for the accomplishment of all actions. —(xviii. 13.)

14. The body, the actor, the various organs, the diverse kinds of energies, and *Daivam* (*restlt of past actions*, i.e., *Karma*) also, the fifth. —(xviii. 14.)

15. Whatever action a man performeth by his body, speech and mind, whether right or the reverse, these five > are the causes thereof. —(xviii. 15.)

For—

16. The Lord of the world produceth not the idea of agency, nor actions, nor the union together of action and its fruit; nature, however, energiseth. —(v. 14.)

17. Being beginningless and without attributes, the

imperishable supreme **Self**, though
seated in the body,
O Kaunteya, worketh not nor is
affected.—(xiii. 8J.)